

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY

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TERMS.

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For the Christian Secretary.

When Rev. Mr. Kincaid the Missionary, was about to return for a season to his native country, the Rev. Mr. Comstock sent his two children by him to America, to be educated and placed beyond all heathen influence. Mrs. Comstock bade her children farewell at the house, being unwilling to go to the ship. Mr. C. parted with them on the deck. The quivering lip and snowy paleness that mantled his face were the only heralds of the agony which raged in the chambers of the soul at that dreadful hour. The last words he uttered to Mr. Kincaid were, "tell our brethren in America, six men for Aracan." The Christian heroism displayed in these words, suggested the following lines.

"Six Men for Aracan."

The mother stamped a burning kiss
Upon each little brow,
So dear a sacrifice as this,
She'd never made, till now;
Go, go, my babes, the Sabbath bell
Will greet ye o'er the sea,
I've bid my idol ones farewell,
For Thee, my God, I go.
But off they'd gone—those little ones—
I saw them gaily trip,
And chatter on in merry tones,
To see the gallant ship.
The stricken sire—he'd often drank
Sad draughts at duty's beck,
He leads them calmly o'er the plank,
And stands upon the deck.
As pale as polished Parian stones,
As white as Arctic snows,
Beside those young and cherished ones
He breathes one prayer—he prints one kiss,
And turns him toward the shore—
He'd felt, till now, the babes were his,
But they were his no more.
The silken tie more strong than death,
That bound their hearts, was riven,
And floating on an angel's breath,
Rose up and clung to heaven.

Why lingers he upon the shore?
Why turns he toward the deck?
Perhaps, to say farewell, once more.
Perhaps, one look to take,
O! no, but, calm as angels now,
That kneel before the throne,
Where twelve thousand thousand bow,
And say, "I do will be done."
He said, my brother, when ye stand,
Beyond the raging deep,
In that delightful, happy land,
Where all our fathers sleep,
When you shall hear their Sabbath bell,
Call out their happy throng,
And hear the organ's solemn swell,
And Zion's sacred song.
Tell them, that near you idol dome,
Where midnight broods o'er man,
Bade ye, this solemn message say,
"Six men for Aracan."
While, in that happy land of theirs,
They feast on blessings, given,
And genial suns and healthful airs
Come speeding fresh from heaven.
Tell them, that near you idol dome,
There dwells a lonely man,
Who bade ye take this message home,
"Six men for Aracan."
Sweet home—ah yes! I know how sweet,
Within my country, thou,
I've known what heartiest pleasures meet—
I've felt—and feel them now.
Well, in those happy scenes of bliss,
Where childhood's joys began,
I'd have ye, brother, tell them this,
"Six men for Aracan."
O! when the saint lies down to die,
And friendship round him stands,
And faith directs his tearless eye,
To fairer, happier lands!
How calm he bids poor earth adieu!
With all, most dear below!
The spirit seeks sweet home in view,
And plumes her wings to go.
Stop, dying saint—O! linger yet,
Be this the last that you forget—
"Six men for Aracan!"

Norwich, Dec. 1844.

For the Christian Secretary.

The Monthly Concert.—No. 3.

In closing my remarks upon this subject (which for various reasons have been too long delayed) I would say that in order to make the concert interesting, the great Bible doctrine that the missionary enterprise is the very spirit and soul of the Christian religion, must be kept distinctly before the mind. That this is an orthodox sentiment, I shall not now stop to prove. I will just observe, however, that if there is a religion which does not require practical benevolence in its adherents, I am sure the Bible does not teach it.

The duty of exhibiting and enforcing the above doctrine, I am aware will devolve principally upon those who minister at the altar. Nor can there be a doubt that in our own vicinity, at least, every pastor feels more or less the obligation resting upon him, to wake up and foster the spirit of missions among his people; and perhaps not one of them neglects to place prominently among the themes of his discourses the great and imperative claims of a world lying in wickedness. And possibly some have dwelt so frequently upon topics of this kind, that many of their people are tired of missionary sermons, and really wish their minister would preach more gospel. Now I apprehend that it is not because the duty of sending the gospel to the heathen is not insisted upon at all, that the people are so indifferent, and feel so little interest in the exercises of the concert. But I have thought it may be attributable (in part, at least,) to the manner of presenting the subject. How frequently is it said "We have had a missionary sermon to-day," as though it was something a little out of the ordinary course

of pulpit exercises. And is it not true that this subject has too often been introduced as something foreign or diverse from the simple preaching of the gospel? as though it had no particular connection with individual piety or personal salvation. I would not intimate that any of Christ's ministers so regard the cause of missions, but the evidence is around us, and somewhat abundant, that very many of his professed disciples have yet to learn that sending the gospel to the perishing heathen is a part and parcel of that religion which Christ and his apostles taught. And how shall we account for this state of things, unless we attribute it to a want of scriptural instruction? How can we account for the fact that the converted heathen are more diligently engaged in efforts to spread the gospel, than the larger portion of church members in our own land, unless it be that their teaching upon this subject has been more plain and more directly drawn from the Divine Word? They are interested in the concert. They make real sacrifices in order to carry up their offerings to present with their prayers before the Lord. And they do it cheerfully, evidently regarding it as their reasonable service. But the case is far otherwise with many of the professed disciples here. They make no effort to attend the concert—they had rather go almost anywhere else; and then as for denying themselves of any personal gratification, that they may have something to put into the Lord's treasury, why they almost revolt at the idea! If they have no other engagements and can attend the concert just as well as not, they will sometimes go,—not to take any personal interest in it, but merely as a spectator, to see who is there, hear what is said, &c., and perhaps go away and call it a very slim affair; and as to giving, they may once in awhile cast in a few pence or shillings, a sum so small that they are sure of not missing it; and this is the height and depth of the interest that a great many of the members of our churches feel in the missionary enterprise.

Now we all readily subscribe to the apostolic precept, "If any man have not the spirit of Christ, he is none of his." And I am quite sure that the concert of prayer will never occupy its appropriate place in the hearts of Christians, until they come to feel that they cannot possibly be Christians without possessing somewhat of the missionary spirit of the great Head of the church; or, in other words, so long as professors of religion are permitted to cherish the belief that they can live to themselves,—accumulate riches, and hoard them up,—indulge in the idolatrous spirit of covetousness, and yet finally get to heaven;—so long the concert will be neglected, our missionary Boards embarrassed, and the Macedonian cry of the perishing die away upon the breeze unheeded.

For the Christian Secretary.

Home Mission Society.

AM. BAP. HOME MISSION SOCIETY,
December 19th 1844.
IOWA.

From Rev. J. N. Seeley, Bloomington, I. T.

As you are aware, I have been absent from the Territory about three months, soliciting funds to erect a house of worship in this place. Our friends in Ohio, whom I visited for that purpose, have generously aided us, and we are now progressing in the erection of a brick house 40 by 30 feet, with a basement story.

Bloomington is situated on the Mississippi river and commands the trade of four or five counties in the interior. Its population is now, some 1200 and bids fair to become one of the largest towns on the west side of the Upper Mississippi. Here, it is our present plan that I shall labor three fourths of the time during the current year, and I am to bestow the remaining fourth upon those rising settlements in the "section" around us which seem to require it most.

But within 30 miles of us there are several places of importance which need attention, and where one or two other ministers would find enough labor to occupy their whole time. One of these places alone, a pleasant town, situated in a country of very rich soil, presents a field of much promise. It should be occupied immediately by a strong man. I hope I may be permitted to enjoy the aid of a suitable man at that place, without delay, for my labors are too great. There is scarcely an ordained minister north of the Iowa river, and I am obliged to be acting bishop over several churches.

We have written considerable respecting Iowa of late, but in this we feel justified by the facts that the correspondence from that Territory has been sufficiently interesting, and that, in several points of view, it is, at present, the "land of promise." Within twelve years it has passed from the exclusive occupancy of the red men to that of the white race; its present population is but little short of one hundred thousand, and these are now seeking admission into the union of the States with every just claim too, and every encouraging prospect of success. Its geographical situation, its fertile soil, its genial climate, manufacturing and mercantile facilities, all combine to make it an important section of our country; to attract the attention of emigrants; to swell its number of inhabitants with unparalleled rapidity; and to incline us to speak of their spiritual necessities.

BENJAMIN M. HILL, Cor. Sec.

From the Pittsburgh Messenger.

Is the Church Safe?

Not the Church of Rome, nor that of any other place or name, but the Church in Christ.—The storms beat hard, and the seas roll high, until the ark of God is seen riding upon an ocean that buries a world. The type was under the direction of the Almighty, who holds the winds in his fists, and metes the ocean's waters in the hollow of His hand—without sail, rudder, coast or compass by which to steer, went safely on, and on, and over mountain waves to its final resting place. He had seen that all were in, shut the

door, and taken the charge into his own hands. Ride in safety, thou charge of the Lord—the hope of a future world! Reefs and rocks quicksands and whirlpools, winds and waves, are seen and controlled by Him who directs thy course!

Many anxious fears have heaved the Christian's breast when he has seen the church of Christ struggling with the tempests of opposition, and raging waves of unrelenting persecution. Gloomy and dark have been the days when the heavens have gathered blackness, and human aid has mocked expectations, while every thing around has threatened the most alarming consequences of her attachment to Christ. All the elements of restless ambition and deadly strife have been stirred up against the Church by the adversary of her prosperity; while errors innumerable have flooded the world, to pre-occupy and bias the mind against the truth of the Gospel. And, as if these enemies were not sufficiently numerous or powerful to test the church's faith and call forth the Saviour's power, the bottomless pit is open for the egress of the great beast, with seven heads and ten horns, and countless hosts of terrific and destructive foes.

But why should the Christian fear? "For this purpose was the Son of God manifested, that he might destroy the works of the Devil." He will accomplish the object of his incarnation.—He will wave his hands, and the deluge will subside. "Peace, be still," and the winds and waves shall "obey Him." He will meet all of her enemies single-handed, and in the contest bathe his garments in blood, and lead his spouse from this mortal Aeldama, leaning upon her beloved, traveling up from the wilderness in the greatness of his strength. The reflection that Christ has his people in charge, quelled the fears of the timorous and silenced the clamors of unbelief, during the bloody reign of the "Man of Sin." In the "Ark of Safety," upheld and directed by the power and wisdom of the "Faithful and true Witness," the Lord of life, who had pledged himself in the eternal covenant to lose none of all the Father had given him, the believer may feel secure in the hope, anchored within the veil, that he will outlive the storms of life, defy the assaults of hell, and be carried, by the waves which threatened to overwhelm him, to the mountain of God and place of his rest. Repeating with transport, as he rides upon the bosom of the wide waste of waters, "God is our refuge and strength, a very present help in trouble." Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled: though the mountains shake with the swelling thereof." Ps. 46; 1-3.

African Missions.

It cannot be denied that the attempt to christianize Africa has cost the church a great sacrifice of the blood of her sons. Very many have fallen early victims to disease and death, in their efforts to plant the cross on that ill-fated continent, and many more no doubt, must fall, as they have fallen, ere the Gospel shall be "preached to every creature" descended from Ham. But shall the light of God's truth never banish the darkness that has gathered over the native land of Cyprion and Augustine! Shall the liberty where with Christ makes his people free, never be proclaimed in the land more deeply enslaved by corruption and human tyranny than any other? Africa must be converted to God, and her mountains and valleys be made to resound with the songs of the released captive—by the same instrumentality that Heaven has ordained for the regeneration of other portions of the great family of man—the living heralds of salvation! Life may be sacrificed, and treasure expended to an unwarranted extent—but the sacrifice will not be vain—nor will it be unacceptable to God—but the richest of all rewards shall follow it.

At a late episcopal missionary meeting in Philadelphia, bishop Meade of Virginia, in allusion to this exposure of our missionaries to "disease and death" in Africa—exclaimed—has it not always been so? Was it not so when the foundations of christianity were first laid? Did the early church desist from the enterprise of the world's conversion, because the first preachers of the Gospel were often called to lay down their lives? "Beside," said he, "I am by no means sure that those who are called by the Holy Spirit to preach the word of life in Africa, will find themselves safer by remaining in America. Men die every where; and in all lands, there is safety under the Almighty's wing." Rev. Mr. Newton followed him, with a striking illustration of the bishop's remark, that had fallen under his own observation. "An acquaintance of his, had once felt himself called to preach the Gospel in Africa. At an early period of his preparatory studies, he dedicated himself to that cause. He was ordained with that work in view. His friends and family connexions urged him to abandon it. He resisted their entreaties for some time, but at length yielded. He took a parochial charge in his native land. His relations had urged, that he would not probably live two years in Africa. In less than that period, they were called to lay him in his grave at home!"

We are safe nowhere unless the arm of God sustain us; we are safe anywhere, if that arm be underneath us. And whether we serve God in Africa or America, on earth or in heaven, is a question of small moment, compared with that urged by the apostle, "Lord what wilt thou have me to do?"—Boston Recorder.

A REMARKABLE SENTIMENT.—We find an article in the Christian Secretary, in defence of slavery, copied from the Biblical Recorder, containing the following sentiment:

"While we regard it [slavery] as entirely defensible on the moral and religious principles of the gospel, we still look upon it as an evil of great magnitude, which we can but hope will sooner or later be banished from the earth."

How 'an evil of great magnitude' can be entirely defensible on the moral and religious prin-

ciples of the gospel, is more than we can understand. In what school did the writer study divinity and moral science, in which he learned that the religious principles of the gospel entirely defend evils of great magnitude? Can the gospel be a cure for those evils which it defends?—True Wesleyan.

From the Brooklyn Daily Advertiser.

Notes of a Voyage to Europe.—No. 3.

Mr. Editor.—In my last, I adverted briefly to the appearance of Liverpool, as it strikes a stranger upon first seeing it from the river—and to some of the distinguished ministers there, who interest travellers most in visiting it. I omit a description of its public buildings, its cemeteries, and other things of note in the city and its suburbs, I do so because these have been so frequently described by other and more accurate observers. Having accomplished there all we had to do at that time, we made enquiry for a steamer for Glasgow, and found the Admiral was about to sail the next day for that place: her time of sailing was advertised to be 12 M., but we found that the managers of such conveyances in that country are not as punctual to their time as in this. We got under way about 2 P. M., and found upon coming out of dock that the wind was almost a gale, and a very heavy sea running. British steamers are built to stand a rough sea—as those who navigate in George's Channel should be—probably as much rough weather is to be found there as anywhere. Most of the steamers now built there are of iron, with clipper bows, which qualifies them for riding out a high wind and a rough sea; besides they look more neat, and can be built about as cheap, while they are vastly more durable. They are, however, a dangerous foe to sailing vessels, when they come in contact, as they sometimes do in the night. A case of this kind took place while the writer was there. An iron steamer ran into a brig during the night, sinking her immediately, and with her went down four of the crew, including the captain.

On our trip to Glasgow we stopped for about half an hour at the Isle of Man, to land and receive passengers. This is, from all the accounts I had of it, a most delightful place, and holds out many inducements as a residence for summer or permanently; its climate is every thing that could be desired, the soil exceedingly fertile, and living remarkably cheap—its inhabitants being, for some reason, exempt from many of the heavy burdens which fall upon Her Majesty's subjects in other parts of her dominions. The morals of the people also, are said to be in an eminent degree pure and good. Their religious privileges are as abundant in number and valuable in character as to be met with any where in the Father Land. In passing up the Firth of Clyde there is a delightful view of Elsie Craig. This is a high, towering rock, in the shape of a cone, of the most perfect proportions. It is in the midst of the Clyde and is almost invariably covered with sea-birds, which, when alarmed by any thing, have been known to rise from their resting place in such vast numbers as to look like a cloud, and darken the sky. Elsie Craig is the property of one individual, in whom is vested the exclusive right of shooting among these birds, or of sharing this pleasure with such other person or persons as he may permit. From here also may be seen the West Highlands rising in all their glory. It was a beautiful morning—the air was clear and bracing, and we drank in those imposing views of our native hills with exquisite delight. Twenty years had come and gone since in our boyhood we had seen them last, but they were still the same in grandeur and sublimity.—The hunting season had just then commenced. Every mode of conveyance was laid under contribution in transmitting the multitudes from the South of Scotland and from England also, who annually resort to the Highlands in pursuit of game, pleasure and health. In fact, by far the greater portion of my fellow passengers from Liverpool were of this class. They were armed with guns and fishing rods, and accompanied by their dogs, while not a few ladies served to make up the party. Just before reaching Greenock we were met by a small steamer for Loch Fine, which came alongside and took from us some hundred or more passengers. They were in the greatest glee imaginable at the prospect of soon roaming over the wild heather hills, shooting grouse and wild fowl.

Greenock is a place of considerable importance—it has a large shipping interest, and considerable trade is carried on between it and British America. It is an old looking town—has not changed materially for the last twenty years; some distance above, and between it and Glasgow, is Dunbarton Castle of ancient glory.—There is now a garrison for soldiers and some portion of a Regiment is always to be found quartered there. The Castle is not well seen from the river, it being partly hidden by the mountain rock on which it stands.

We reached Glasgow about the middle of the day, congratulating ourselves that for once we had seen it, when it did not rain—but our exultation was destined to be of short continuance. We were soon reminded of the traveller's interrogation of the boy, when he inquired if "it always rained there." "Na," said the lad, "it sometimes snaws." How often it "snaws" we cannot say, but we can testify it has always rained when we have visited the place. Glasgow, nevertheless, is a beautiful and important city—as much business is done in it as in any other city in Scotland; considerable American trade is carried on there; several ships of a large class run regularly between it and New York. A good share of ship building is done there. We saw the Cambric, built for Cunard's line of American steamers, which had just been launched, she was indeed a magnificent vessel, built entirely of iron, and is expected to equal if not excel any of the others.

But there are many objects of interest there, besides those named. There is a University of no small fame and worth; and here also are to be found some of the ablest divines in Scotland; Dr. Ralph Wardlaw and Dr. Ewing, men whose names by their writings are nearly as well known here as there. In this place also lived and labored with great respect and success, Dr. Mitchell, of the Secession church. He is now no more, but universally lamented by all who knew him. The odor of his name is still sweet among the highly respectable body of christians to which he belonged. His memory will doubtless be held in grateful remembrance for generations yet to come.

Glasgow has very much increased in size since I had seen it last—it is still increasing, and seems destined to increase, owing to the enterprise of its inhabitants and its own natural advantages, it is of comparatively easy access by water from the Atlantic, and by railway from Edinburgh, hence from the North Sea.

What gave interest to the writer on visiting this place now, was the circumstance that since he was last there, a near relative was robbed and then inhumanly murdered in its suburbs—he being a stranger in the city, was inquiring his way to the barracks where he was to join his regiment. Three individuals volunteered to show him; when taking him to an unfrequented part of the town, they first took from him his money and every thing valuable about him, then shot him with a pistol, it having been charged with gravel stones. He lingered in excruciating agony for a few days, when death came to his relief. I met several gentlemen while there, who rehearsed to me the details of this distressing affair, and of the trial of the perpetrators, as they were thought to be, who were acquitted by the Jury only because the evidence of their identity was not as full as it should be, when life is at stake. Although the Judge upon the bench charged decidedly against them, they were captured before the young man died, and brought into his presence, and while he had no doubt himself of their identity, yet he declined making oath against them, saying that "the taking of their lives could not save his own," he "preferred to leave them in the hands of that God who judgeth righteously."

J. L. H.

BENEVOLENT ACTION OF SOUTHERN BAPTISTS.—The Christian Index appears now to be taking the ground, that it will not do for the Baptists of Georgia longer to contribute for the support of the "Northern Boards." He says:

"This question ought to be seriously considered, and until it is satisfactorily answered, we are decidedly of opinion, that we had better expend our funds in supporting the preaching of the gospel in destitute regions in our own section of country—in imparting religious instruction to our slaves—and in sustaining missionaries amongst the Indians, the former occupants of the soil, which we now cultivate. Here is an ample field for our benevolence—a wider field than we shall be able, with our present limited means, properly to cultivate."

To the above the editor adds the following extract from a private letter, which he received, as he informs his readers, from an 'eminently pious and justly distinguished brother in another State.'—

"What is of more immediate importance, is the enquiry whether our three millions of Africans and their descendants, do not constitute the appropriate missionary field of our Southern Churches;—and whether God is not now teaching us that this is the time for our entering upon it.—When the disciples refused to leave Jerusalem to go everywhere preaching, the Lord sent persecution among them, and drove them away. And we are neglecting our own appropriate part of evangelizing the world, under the generous notion of enlarged, liberal and united action; until, on account of the very objects we neglect, we are kicked out of company."

A subsequent number of the same paper contains an editorial, headed 'Spurious Charity,' in which giving for foreign missions, and neglecting home obligations, is severely censured. It is here said,—

"Baptists in Georgia have contributed enough to sustain several missionaries in foreign lands, while little or nothing is contributed for the instruction of our colored population, or even to supply destitute sections of our own State that are settled by poor hard-laboring whites. Many a poor and pious young man, too, punts for an education, but finds no one ready to sustain him while pursuing a course of studies. Many a pastor longs to give himself wholly to his pastoral duties, but is constrained, for the want of an adequate support, to labor all the week to obtain honestly the means of subsistence."

The above extracts indicate at least one good result following the free and extensive discussion of the subject of slavery in the North. The most painful fact of which we are conscious, in our efforts to advance the cause of foreign missions, is that of the existence of so many thousands of heathen in our own country. The question frequently recurs—are we answering the demands which press upon us first and with the greatest weight? We are glad that our Southern brethren are beginning to look at home; that the fact that they are in the midst of heathen, begins to stare them in the face; that they are willing to look at this painful reality, and are inquiring what are the duties which grow out of it. We trust that they will continue to consider these domestic claims, until they shall hear and heed the divine injunction—unloose the heavy burdens—let the oppressed go free.—Chr. Reflector.

WHAT ARE THE OBSTACLES IN THE WAY?—They lie in the hearts of Christians. They want more faith, more purity of motive, more self-denial, more singleness of purpose, more perseverance in the attainment of their object, more willingness to make sacrifices; in a word, more piety, and more supreme devotion to God, and until they have it, the chariot of salvation must stand still.

PUBLIC ON EARTH.—The American Review contains a letter from G. . . giving a sketch of his visit to . . . small republic in Italy, between . . . the Po, and the Adriatic. The . . . State is only forty miles in cir- . . . and its population about 6,000.— . . . was founded more than 1,400 years . . . principles, equality, and has pro- . . . and independence amidst all . . . discords which has raged around . . . respected it and sent an embassy . . . sentiments of fraternity and friend- . . . vered by a Captain Regent, cho- . . . months by the representatives of . . . thirty-six in number,) who are cho- . . . months by the people. The taxes . . . fields well cultivated, and on all . . . comfort and the happy effects of . . . city, liberty, and justice.

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Convention from 1815, as follows, viz:—
1816, 10; 1817, 12; 1818, 11; 1819 to 1820 each year; 1829, 10; 1830, 8; 1839, 24, 12; 1835, 11; 1836, 11; 1837, 11; 1843, 5.
Copies of the Minutes as per schedule . . . if they are willing to part with them, . . . may call or otherwise to the subscriber . . . may carry into effect the resolve of the . . . and at their late session at New Haven, . . . and for the use of our public bodies.
GURDON ROBINS, Committee,
5, 1844.

Exchange for Dry Goods,

Home-made flannel, 400 pair socks, and . . . yards. Call at the Cheap Store, No. 236 . . . DELIVER & BLISS,
32d.

Visit to Hartford.

MRS. HOTT,

Female Physician, of Boston, Mass., . . . her patients, and the invalids in this . . . visit to the city of Hartford in December . . . season. She would therefore advise . . . wish to consult her in person, to avail them- . . . opportunity.

In town on Saturday afternoon, 14th of . . . remain until the following Thursday . . . (the 15th, 16th, 17th and 18th) to be . . . discases: incident to the human frame, . . . arising from immorality,—at Messrs. . . the Franklin House, 234 Main street, . . . Mr's American Hotel.

has been educated, from her youth, for . . . sion of a Physician, and is the first and . . . cated FEMALE PHYSICIAN in the United

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ed in this country, together with those to . . . by a thorough knowledge of compound . . . enabled to cure most of the diseases that . . . is liable to, and many that have baffled . . . eminent and talented Physicians, par- . . . wing, many of whom are daily put under . . . treated with so much success, viz: . . . issues of all kinds, Decline, Contractions, . . . S. S. Rheum, King's Evil, Canker, Ring, . . . Dyspepsia, Debility, Nervous Symptoms, . . . Hemorrhoids, Liver Complaint, Jaundice, . . . Kidneys and Bladder of all kinds, Fits or . . . and many other diseases incident to the . . . numerous to mention. . . would particularly inform those persons . . . instance, in the country, that are unable to . . . evidence in the city of Boston, or at her . . . street, on the days that she is in town, . . . scribe and forward, in any way most con- . . . tent, the necessary medicine to be used in . . . by their giving a full statement of the case, . . . which can be communicated by letter post . . . once, at the corner of Lynde and Cam- . . . ton, Mass.

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insure State House Square.—This Insti- . . . of the kind in the State, having been . . . than thirty years. It is incorporated with . . . Hundred and Fifty thousand Dollars, . . . in the best possible manner. It insures . . . Churches, Dwellings, Stores, Merchand- . . . and personal property generally, from loss . . . e, on the most favorable and satisfactory

will adjust and pay all its losses with lib- . . . erality, and thus endeavor to retain the . . . strorage of the public. . . to insure their property, who reside in . . . ited States, where this company has no . . . through the Post Office, directly to the . . . proposals shall receive immediate at-

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LES, Secretary.

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Christian Secretary.

HARTFORD, JANUARY 2, 1845.

A Happy New Year

To subscribers, readers and borrowers, one and all! The close of a year is a melancholy season, because we are called upon by the occasion to cast a retrospective glance over the thoughts, the words and the deeds of the past.

The resolutions which were made last year so firmly and with such high hopes of success in fulfilling them—how do they rush upon the mind, at the close of this, and with them, what myriad reflections of self reproach!—Where are the tokens of progress which we looked for so confidently to crown the present year—the evil habits overcome—the new ones of usefulness and virtue formed?—Where are the trophies of our effort in the cause of the Redeemer? What sinner has been faithfully and affectionately warned? What backslider kindly taken by the hand? What sufferer relieved? What "widow and fatherless visited" and protected? These, and such questions as these, cannot fail to throw a shade, at the close of the year, over the spirits of any one, who has not been more faithful to his promises and resolutions than we have been to ours.

But when the New Year bursts in upon us—all bright and glorious with fresh resolutions and new hopes—the future all before us, and the past all forgotten, except as it sheds its experimental light upon our onward path—who can resist its cheering influence? We cannot—and don't mean to try. We will rejoice in hope of strength from on high to discharge the duties which devolve upon us, and consecrate ourselves afresh to our work. God grant that the coming year may place it in our power to chronicle more triumphs of the gospel of our Lord Jesus Christ in the world than the last—that we may acquire ourselves of our own part in the great contest, faithfully and well—and that we may meet all our kind readers, at last, in the bright mansions where crowns are distributed to the triumphant, there to spend with them a Happy New Year—an eternal year, ever happy, ever new!

Prerequisites to Romanism.

The Puseite leaders in England may have supposed that they have already done enough to entitle them to a free admission to the Catholic Church, without the aid of further "forms and ceremonies." They have labored for his Holiness while they were in the "Church of the Succession," with a zeal that is rarely witnessed, and now that they have left the Church of their nativity, they had a right to expect from Rome a cordial invitation to the bosom of the mother Church, with an offer of a bishopric at least. The following article from the London "Tablet," a periodical under the control of the Catholics in England, shows pretty conclusively that these admirers of the Roman Church must enter it, if at all, "with humility and submission," and that they must put off the lay for the sacerdotal order by baptism and ordination. How all this will suit the Rev. Dr. Newman and his associates remains to be seen; but for the Pope to admit the acts of the Church at Petersburg and sanction the doings of the Patriarch of Constantinople, while at the same time he says, "It is doubtful of the Arch-bishop of Canterbury, not whether he be a priest or a bishop, but whether he be a Christian at all," must sound unpleasant to say the least, to the ear of a "Churchman."

If the life and spirit of a Church are wanting at Petersburg and Constantinople, at least the carcass is there present, tolerably perfect in all its members. But in England the entire edifice has to be built up from the ground and re-made. In England, Rome treats the administration of that Sacrament which Pagans can validly administer, as doubtfully administered—so that it is doubtful of the Arch-bishop of Canterbury, not whether he be a priest or a Bishop, but whether he be a Christian at all. The Catholic Church treats as valid the baptism administered of the Arch-bishop of Moscow, and of the patriarch of Constantinople, as a matter of course. But, looking at the Arch-bishop of Canterbury merely in the character of an Anglican, the Church requires him to submit to conditional baptism before it consents to acknowledge him as a Christian. We speak of the general rule applied to all Anglicans, without any exception that we know of, other than such as would be equally recognised among the veriest Pagans and Infidels.

Of course, in stating these things, we simply state what we believe to be facts, in the most natural and direct language. These are facts—which it is highly important for Anglicans to know and understand, in order that they may rightly appreciate their own position in regard to Rome. It behooves them to bear in mind that their entire hierarchy assembled in convocation would be nothing more than a convocation of laymen; and an assembly of unbaptized Gentiles. In other words, their Orders are positively denied by Rome, their baptism is treated as doubtful. By this latter phrase we mean, that the administration of it in England is so irregular and uncertain that it cannot safely be taken for granted that an Anglican has been validly baptized.

Such is the naked state of the facts with which the Establishment has to deal. It is obvious that the Puseites have been under the delusion that by making a few external changes, adopting a few methods of discipline, and borrowing a few improvements of routine, they are prepared to enter upon a negotiation with Rome for the establishment of some sort of spiritual Federalism—paying to Rome the compliment of making its Bishop President of the Confederation. We treat those individuals not to remain any longer under the delusion that an architectural reformation, or the purchase of a few chaises, or change of position in praying, or the adoption of Retreats, or the practice of Confession, or ten thousand like improvements added together, will suffice to put them in a position to negotiate with Rome. It is a duty and a charity to inform them, that the gate to reconciliation with Rome is humility and submission; that their first need is to put their baptism out of doubt; and their second need is, through a rightful ordination, to put off the lay for the sacerdotal character.

The Difference.

It appears there is a vast difference in public opinion at the South between certain acts which are there recognised as crimes. For instance, the crime of kidnapping a free negro, however severe the statute law may be against it, excites, apparently but little interest, while on the other hand, if a person, (a delicate female it may be,) should be found speaking to a slave on the subject of liberty, he or she is at once arrested, imprisoned and punished to the extent of the law. To our mind there is something radically wrong in the way which these two offences are treated. To steal a free negro and sell him into slavery for life, causes no uneasiness at the South, but if a slave conceals himself on board a vessel bound for the North and in a way obtains his freedom, the feelings of the slave-holder is raised to the highest pitch of excitement. The punishment inflicted upon Capt. Walker who was recently sentenced at Mobile, for furnishing a passage to runaway slaves, will illustrate this principle. He was fined \$150, placed in the pillory one hour, imprisoned 15 days and branded on the right hand with the letters, "S. S." Such a barbarous mode of punishment we had supposed had been abandoned long ago by all civilized governments, yet here we have melancholy proof of the horrid mode of treating men in a Slave State for what in some countries would not be considered a crime, but on the contrary, a virtue. We never heard of a kidnapper being treated thus, but then there is a difference between stealing a free man and selling him into slavery, and helping a slave to procure his freedom.

Catholic Threats.

The "Freeman's Journal," a Roman Catholic paper published in New York under the sanction of Bishop Hughes, in speaking of Dr. Cheever's letters from Rome, says,—"We would warn Dr. Cheever not to proclaim himself an ally of the Italian Society in, or about the metropolis of the spiritual despotism; as he may chance to make some acquaintance with a police swarming in every quarter, or with the pointed end of Austrian bayonets."

This, perhaps, is a very candid expression of a zealous Roman Catholic, notwithstanding his boasted republicanism. The "Church" has been used for centuries, to quiet the opinion of 'heretics' by the aid of the civil law, but we thank heaven that she has no such "weapons of warfare" in this country, as the Journal speaks of. She never will have if protestants will do their duty. The point which struck us more forcibly was the allusion of this Catholic priest to the Italian Society; it is called the Christian Alliance now. There is something about this new Society which attracts the special notice of the Catholics. The pope in his late Bull, alluded to it in terms of unmingled disapprobation; and now the organ of Bishop Hughes in New York, is threatening a harmless minister of the gospel with the pointed end of an Austrian bayonet, if he avows himself an ally of the Society. We certainly feel encouraged with the success which our little "Christian Alliance" has already met with. The Society is in its infancy yet, and if these things are done in the green tree, what shall be done in the dry?"

ORIGIN OF CHRISTMAS.—The Christian Messenger says, "there can be but little doubt that Christmas was of pagan rather than Christian origin. After the introduction of infant baptism the world was gathered into the church pretty fast, and without much change, as multitudes of these pagans remained pagans still, much of their paganism was retained, and christened by a new name and made to teach a somewhat analogous, though different thing. Thus most of the rites and ceremonies of paganism, were once the rites and ceremonies of Pagan Rome. Such appears to have been the origin of Christmas. Various festivals occurred at Rome about that time of the year, the principal of which was the Saturnalia, in which was commemorated the happy reign of Saturn, called the golden age, when freedom and equality prevailed, truth, love, and confidence united all, and violence and oppression were unknown. At this festival the offering of human victims ceased, the slaves were free and their masters made to attend upon and serve them. Under the Cæsars this feast continued a week, during which unrestrained freedom, disorder, and licentiousness prevailed. In the latter days of the week, presents were sent from one to another, particularly little images of the gods."

For the Christian Secretary.

SONNETS.

I.

THE OLD YEAR.

Farewell, departing, fading, dying Year!
Go, swell the volume of the mighty past;
Thy deeds are done, and thou hast breathed thy last;
And yet shall they and thou again appear:
Each act of kindness, and each word of love—
The humble prayer that went to heaven above;
And duties well performed to God and man,
Although to mortal eyes unseen, unknown;
And sinful acts, along thy pathway strown—
How oft they rise as we thy circuit scan!
Yet they—the broken vow, the right deferred,
Each unrepented wrong, and idle word,
Though 'neath thy gloomy veil concealed they lie,
Shall in the Judgment rise before th' Eternal Eye!

II.

THE NEW YEAR.

Hail, Happy Year! Praise to our Father, God!
That thy rejoicing morn salutes our eyes;
How many hopes to see thy sun arise,
Who now are sleeping 'neath the peaceful sod!
And ere thy exit comes, what voice can tell,
For whom shall sound the death-declaring knell?
And who would wish thy mysteries to scan?
Or now thy unveiled events behold?
Enough does every passing day unfold—
Enough for the infirmities of man:
What'll the future be, of wish, or fear;
Would all enjoy a new and happy year—
To God, be every day and moment given;
Living or dying, then, we live or die for heaven!
Bristol, Jan. 1, 1845. S. D. P.

Rev. Drs. Fuller and Wayland.

A discussion on the subject of slavery was commenced between these two gentlemen a few weeks since, through the columns of the Reflector, which has been copied extensively into the religious papers at the North and West, and in one instance, (the Biblical Recorder,) at the South. In the Secretary of last week we copied Dr. Fuller's letter, the only one which he has yet written. The first of Dr. Wayland's letters appears in this paper, and we shall continue to copy them from week to week until the discussion is closed. Dr. W. has already written six letters in reply.

A PASTOR FOR ST. LOUIS.—The Rev. J. M. Peek, in the last Baptist Record, states that the Second Baptist Church, St. Louis, is destitute of a pastor. The church, he says, is situated in one of the most important and desirable locations in the United States, and must have the services of a first rate minister. They number about 270 members and are abundantly able to support a minister. Rev. I. T. Hinton was formerly pastor of this church.

Anti-Rent Excitement.

The tenants of the Livingston and Van Rensselaer estates have caused quite an excitement in their neighborhoods for several months past in consequence of the numerous meetings which have been held by them, and the outrages that have been committed. If we understand this matter, the property in question belongs to the heirs of the late Peter Livingston and Stephen Van Rensselaer, and embraces large tracts of land in several counties. This land was leased a long time since for a term of 999 years: the tenants to pay a certain quantity of wheat, pork, poultry or some other product of their farms, or money if they chose. The rent in most cases is said to be merely nominal; yet there has been trouble occasionally in collecting these rents; and if we are not mistaken, a serious trouble occurred about thirty years ago, in Columbia county, which was called the "Manor Insurrection" in which fire-arms were used, and we believe one or more lives lost. During the past summer and fall there has been several serious disturbances on these estates, the tenants refusing to pay their rents. At the meetings which have been held, they appeared in the disguise of Indians; and when the sheriff appeared for the purpose of collecting the rent due, he was driven off by the "Indians"—in one instance with a coat

of tar and feathers. This we believe occurred on the Van Rensselaer estate.

A still more serious occurrence has recently occurred on the Livingston estate in Columbia county. A meeting of the Indians was held in Sleepy Hollow, in the town of Claverack, on the 18th inst., at which a certain Dr. Boughton, who was styled Big Thunder, was to address the meeting. The Anti-Renters assembled, dressed like Indians, armed with pistols and other deadly weapons. They made their appearance in front of the house soon after assembling, whooping and yelling, and firing their pistols in the air. While this ceremony was going forward, one of the Indians fired and shot through the heart, a young man named Rittenburg, from Hillsdale, who stood near the house, looking on. They then went forward with their meeting as if nothing had happened. In the afternoon of the same day, Dr. Boughton and two others were arrested and confined in the jail at Hudson. Such is the state of excitement that troops, at the request of the common council of Hudson, have been sent down from Albany, together with several hundred stands of arms, and a parole is kept up night and day round the jail. The Mayor of Hudson has issued a proclamation recommending that an armed force of 500 minute men be raised, for the purpose of keeping the peace. He also informs the citizens that a large body of troops, by order of the Governor, were ready to assist them at any moment. A number of military companies in the vicinity of Hudson had also volunteered their services.

The disturbances are probably checked for the present, but unless the law is strictly enforced, not only on the actual transgressors, as well as those who refuse to pay their rents, there may be more trouble yet.

HOMICIDE.—Mr. Joseph G. Merrow was stabbed by a young man named Hurley, who was at work in the same shop with him in Philadelphia, and died of the wound on the 23d ult., about two weeks after he received the injury. A dispute had arisen between them in relation to the conduct of the military during the Kensington riots, and in a fit of anger, Hurley, who was a Catholic, stabbed Merrow with a pocket knife. Hurley is only 18 years of age, and is now under arrest, awaiting his trial. Mr. Merrow was a member of the Baptist church in Middletown, and was an upright, exemplary man. He has left an amiable wife to mourn his loss. The following lines have been handed us with a request that we should publish them. They were sung at the funeral of the deceased. In introducing them, it is necessary to say, that Mr. Merrow was Chorister of the First Presbyterian church in Philadelphia.

Dirge, composed for the occasion by Ezra Stiles Ely, D.D.

The pallid corpse before our eyes,
Was lately filled with life;
But now it heeds no tender ties,
Nor anguish of a wife.

Those lips which moved in lofty praise,
Are sealed in death's cold sleep;
On earth no more a song they'll raise
To cheer the saints that weep.

Those lungs which breathed melodious prayer
Have left the muffled steel;
And vain were effort, skill and care,
The mortal wound to heal.

A martyr to the right of speech,
We yield him to the dust;
Assured, by faith, his soul did reach
The mansions of the just.

He prayed for him who pierced his side,
With his last lab'ring breath;
And rather sought his fault to hide
Than doom the youth to death.
Like him may we our foes forgive,
Should death come by their hand;
And pray that LIBERTY may live
In this, her native land.

Continue, Lord, full leave to read,
And hear, and tell the truth;
And from each bigot's creed defend
Our thoughtless youth.

Elder Knapp.

The proceedings of the Baptist Church, in Hamilton, in the case of Elder Knapp, came to hand after the first side of our paper was printed and these same proceedings along with it, copied from the Chr. Reflector. Had the manuscript been received in season, the proceedings would have appeared in their proper place. We have recently heard, or seen it stated in some of our exchanges, we forget which, that Elder Knapp is laboring at present with the Baptist church, in Norwalk.

MISS DELIA A. WEBSTER, who has been in confinement in Lexington, Ky., for several months past on charge of aiding slaves to escape from their masters, has been tried, convicted and sentenced to two years' imprisonment in the Penitentiary. Mr. Fairbanks who has been confined in the same jail with Miss Webster, was to be tried immediately after Miss W. No doubt is entertained, says the Louisville Courier, of his conviction. Miss Webster denies that she had anything to do with the matter for which she stands convicted. This imprisoning females who are merely suspected of having been engaged in the business of enticing away slaves appears to us to be one of the methods which God has chosen for the destruction of the whole system of slavery. The incarceration of an amiable young female in a loathsome penitentiary, hundreds of miles from her home, will have a tendency to wake up the better feelings of the community to the enormities of slavery, and to show more clearly what a monster it is.

REV. CHARLES T. TORREY IN THE PENITENTIARY.—The Baltimore Patriot says that on Saturday last the Court pronounced its final judgment in the case of the Rev. Mr. Torrey. The motion in arrest of judgment was denied, and at Mr. T.'s request he was sentenced privately in his prison, as follows: On the first indictment, confinement in the Penitentiary, from Dec. 28, 1844, to April 2, 1847; on the second indictment, until April 2, 1849; on the third until April 2, 1851. He was to have been removed to the Penitentiary on Monday last.

REVOLUTION IN MEXICO.—The bark Eugenia arrived at New York from Vera Cruz on Tuesday last, bringing intelligence that Mexico was in a state of military disorder, with strong appearances of a revolution. When the Eugenia sailed, Santa Ana had military possession of Guanajuato and Queretaro. Several of Santa Ana's civil officers were in prison at Mexico, where Congress had re-assembled and appointed General Jose Joaquin de Herrera, President of the Council of Government, charged temporarily with the supreme executive authority. It was uncertain when the E. sailed whether Santa Ana would regain his power, or be driven from the country. Mr. Cushing, late minister to China, came passenger in the Eugenia from Vera Cruz.

ORDINATION.—Mr. Orrin T. Walker, for some time a resident of this city, was ordained as pastor of the Baptist church in Orleans, Mass., on the 5th ult.

The American and Foreign Bible Society will make another application for an act of incorporation, to the Legislature of New York, the present winter.

The Baptismal Controversy.

BAPTISM: in its Mode and Subjects. By ABRAHAM CARSON, L. L. D., Minister of the Gospel. First American Edition. American Baptist Publication Society, Philadelphia.

(CONTINUED.)

As far as the mere elementary principles of this controversy are concerned, we are now well supplied with able and we hesitate not to say) unanswerable books. Pennington and Carson and Cox, Judd and Jewett and Hague, constitute an ample armory, from which the young Baptist may be supplied with panoply, all-sufficient to resist the occasional onslaught of Pseudo-baptist scholarship and logic, affecting the Jordan and the "households"—"baptists and its cognates," and the "Abrahamic Covenant." We submit to our brethren, whether their opponents may not, for a long time to come, be safely left to their Ixionic recreation of rolling an everlasting wheel—showing at stated intervals to their own intense satisfaction, that dip does not mean dip-in, in—nor out of, out; that households cannot be households without infants, and that grace descends to a right line from Christian parent to baptized child by virtue of the seal of circumcision—without let or molestation, at least, by way of published treatises. Our English brethren, as we learn from the editor of the Memorial, now reply to a book on baptism, considering the question exhausted on their own part, and certainly long since, on the part of their opponents, if their solemn reiteration of solemnisms, a thousand times exploded, will justify the assertion. "The fact is," he says, "that our brethren there allow nine works written against them out of ten to remain unnoticed. When the late Daniel Isaacs wrote to prove that the speaking of thousands of persons was recorded in the New Testament, they did not answer him; even the charge of an amiable friend William Thorn of Winchester, that the Baptists have committed innumerable murders by their immersions, remains to this day unnoticed. And in reference to Taylor, [Apostolic Baptism] the Baptists of England entirely concur with the American editor of the volume, that 'the original was printed with numberless errors.'"

We ask now of our great men—and we have them—to take larger and more comprehensive views of the whole subject of the Kingdom of Christ. We profess to be the only denomination all the parts of whose doctrinal and ecclesiastical scheme will hang together; yet none of our writers have ever given to the world a full and comprehensive account of the Baptist faith. A great part of the Christian world, even now, only know us as a people most eagerly given to putting folks head and ears under water, and singularly devoid of sympathy for dear, little innocent children. Some suppose us anti-mission, anti-temperance—anti-everything. Other some that we are descended in a right line from John Cade and the Anabaptists of Münster—and that we make it a matter of special interest to break the Sabbath, steadily. By a great many, who have better than these, we are associated with all that is *au courant* in Christendom. In conversation, not long since, with an Episcopalian lady, who was ignorant of our religious affinities, we happened to speak of the usages of the Baptists, when she started, with unaffected aversion and exclaimed, "Well, if there is a religious people for whom I have real detestation, it is the Baptists." "And why?" "What evil have they done?" "O," she replied, "they are such wretched bigots!" And this lady was intelligent and refined, and a staunch voucher for the validity of the unbroken "succession," into the bargain! Now we would not be understood as shrinking from reproach, nor as desiring to "walk in silk attire" by the side of our neighbors, who have more money and more ways of spending it. We have no idea that the immerger of the wilderness (from whom some of our brethren in the country, in emulation of modern high church pretensions, claim a blood descent) could exchange his camel's hair and girdle for a ruffled shirt, to any advantage whatever. We are content upon for plain republicans, and perhaps of the sterner sort, both in politics and religion. But we do not believe such a character necessarily unattractive to American Christians—and it is no part of our religion to make the truth unnecessarily repulsive, nor to be "persecuted for glorification's sake." Now let our writers represent us to the world faithfully and at greater length, than we have ever been represented before. This is what we want, us, of our Magazines and Reviews—to show to the world, in religious literature and science, what answers to that character which is not seldom seen (we are very sure) in actual life,—an intelligent and candid Christian Baptist gentleman!

And above all, let us stand no longer on the defensive, apologizing for our adherence to truth to those, who ought rather to be resolutely arraigned by us at the tribunal of scriptures. Let the history of Infant Baptism be written and its disastrous influence on the church and on the state be made manifest to our brethren, many of whom we fancy it the main hope of the world's conversion. Let our views of the organization and economy of "the kingdom" be compared with the simple standard of the gospel—and if Baptists are not preferred by Bible Christians to Congregational institutions, because *positives* is better than *negatives*, and to those of our Methodist and Episcopal friends because *true* is better than *false*, and God's *continence* better than man's,—then we are willing that they should be cast out. Let the truth triumph.

(To be continued.)

THE BOSTON ALMANAC FOR THE YEAR 1845.—This is the nearest, best printed, and on many accounts the most valuable, among the large family of almanacs which the public is so liberally supplied every year. In addition to the astronomical part, and a complete business directory of the city of Boston, it contains a list of the Express Packets, coastwise and foreign, together with the agent office for each, and the place where each vessel lies—a list of all the newspapers in New England,—a handsome memorandum for every month in the year, and numerous other attractions which render it as a whole, an indispensable article for every business man in New England. It is neatly bound in convenient size for the pocket. S. S. is a very neat and tasteful printer by the way, is the author of this popular almanac, and we are happy to feel that he is making decided improvements upon each successive number. For sale at the bookstores.

CHRISTIAN REVIEW.—The December number of the Review, which it was feared would be the last, is before us, and we are gratified to find by a notice on the cover that subscriptions are still received; by which we infer that the tenth volume is to be commenced in due season. Ill health the past week, has prevented us from examining the present number. The contents follow.

Article I. Infant Church-membership, or the Relation of baptized children to the Church. II. President Van Buren's Remains. III. Plutarch, on the Delay of the Duty of Punishment of the Wicked. With Notes, by B. Hackett, Professor of Biblical Literature in the New York Theological Institution. IV. Exegesis of John 14: 23. V. The Divine Method of raising Charitable Contributions. Missionary Paper of the American Board of Commissioners for Foreign Missions. Systematic Benevolence: A Report on Systematic Benevolence, adopted by

the Synod of New York and New Jersey, at its Annual Convention, VII. Letters addressed to the Editors of the Christian Review. VIII. Literary Notices. IX. Literature.

WATER CURE JOURNAL.—Here is a new journal, a little semi-monthly, which contains a new method of cure, which is said to be of great value. The idea was that cold water alone is capable of curing all diseases; but we are fully of the opinion that pure water as yet but imperfectly, is fully for one who has been educated in the mystery of printing, instead of in the mystery of medicine. We would not be understood as undervaluing this much we do know from actual experience, that water profusely applied, is decidedly invigorating the constitution that it is coming to be happy to find that it is coming to be understood of diseases, or universal restorer, far from it, it is going into disrepute; far from it, it is an improvement may be made in the adopting the use of water in certain cases, every morning, (a sponge will do when other conveniences are not at hand) of a crash towel and exercise the best preventives of consumption.

The Water Cure Journal is edited by New York, at one dollar per annum.

THE HANGMAN, is the eccentric title of a paper which we have received from Boston during the session of the Legislature. The abolition of capital punishment, not only implies a different sentiment. Name the title of the Hangman was intended of argument, he may, by publishing his object; although we do not prepared for the abolition of capital punishment. Public opinion is setting that way, but

SHEET ALMANAC.—A beautiful little 1845, has been placed on our table. Wells, 184 1/2 Main st., "head of the door." The beauty of this sheet of kind that we have seen, is in the manner of being blended; some half dozen designs used in the execution of it. It is an affair in the printing line, and reflects credit on the publisher as a fancy job printer.

NEW YORK AND NEW HAVEN RAILROAD.—The New York papers that the whole \$2,000,000, has been taken conditionally individuals. They are to pay for routes, &c., and if it is found a feasible will commence operations in the spring.

FRESHET.—We had quite a freshet last week. The warm rain of the week broke up the ice, and in consequence dammed up near Pratt's Ferry, a few and filling the cellars of the houses on the street; it is a novel sight to some.

The Baptist Meeting House in Brooklyn, Pa., was destroyed by fire on Sabbath.

Rev. W. M. Jones and his wife were appointed by the new mission societies to Haiti.

But little business has been done this week, in consequence of the Christmas holidays.

Elisha Johnson, Esq., of Wilmington, was appointed to the Connecticut State Amos Pillsbury, Esq. removed.

NOTICE.—I would again acknowledge dollars from Mrs. Ruth Hodges—three for the Home Mission Society.

The story of the horrible slave riot in a box. The author of it deserves a year or two.

Selected Sum.

TRIAL OF REV. MR. FAIRBANKS, on Charge of stealing Slaves from Kentucky. On trial at Lexington, Mass., last week, before the county jury there for more than the charge of abducting slaves from the state, and running them off to the States. Indictments have been found against him for trial on Tuesday, 17th inst. of the county—his Honor, Judge Mr. Fairbanks having no counsel. He was appointed by the Court to defend the continuance of his case was made a witness, whose testimony was made upon an affidavit to that effect after his motion was granted, and his case March Term of the Court.

The case of Miss Webster, accused arraigned and pleaded not guilty, jury, up to the adjournment of but a single jurymen had been obtained made up their opinions on the case, in the trial, as is evinced by the very tendence. A jury was at last obtained of witnesses was to commence 15th.

DIVISION OF THE M. E. CHURCH.—Annual Conference of this body have to the proposed division, by adopting minutes on the subject, embodying the fact that the time has come for the Church to refuse to act in union with Conference elect delegates to the Louisville, Kentucky, in May 1845.

ALBANY SENSIBLE.—James Gould of Albany, has finished this season his Majesty of Denmark, which has destination.

GOV. BRIGGS WITHOUT A COLLAR.—and his Council were assembled, not that time completed their deliberation says, Governor, I wish I could collar. I'll do it, was the ready reply upon one condition; and what is the lot, it is that you shall join my collar's neck; and on enquiry, we still wears that same old stock with Barrington Courier.

THE PILGRIM FESTIVAL in CINCINNATI of the Landing of the Pilgrims was celebrated with great force, in Cincinnati Perkins, one of the best men in the the Oration. We notice there has been the Wine party and Tea-total party would not give way, but might bring wine at his own expense, instance a resolve had been passed Tea-total. The anti-wine party, then in the procession, and go to the entertainment. Bellamy Storer, Dr. Dr. Mosey and other well known in Temperance side of the celebration.

Poetry.

For the Christian Secretary.

On Landing from the Sea.

Fill my soul, thou kind Preserver,
With gratitude thy praise to sing;
Let my heart with glowing fervor,
In thanks a welcome tribute bring.

'Twas thy presence ever shielding,
When dangers gathered round me fast;
But its sweetest comfort yielding,
Amid the tempest's fearful blast.

Ocean, dark and deep and raging,
Proclaims aloud its Maker's might;
Who, alone its frowns assuaging,
Speaks, and its darkness turns to light.

Gad on high—there is none other—
Commands the sea, and is obeyed:
'Hither come thou, but no further,
And here shall thy proud waves be stayed.'

Gallant ship! thy port well bearing,
Swift, bounding o'er the billowy deep;
Highest surges proudly daring,
As waves on waves like mountains heep.

Now with fear and dread assembling,
Deep terror in each face portrayed,
Our companions, faint and trembling,
Cast each an anxious look for aid.

Thus, when once the waves were rising,
Baffling the seamen's well-learned skill,
Till, at length, with fear surprising,
A voice they heard—"twas, 'Peace, be still!'

Thus, when time's rough tide is swelling,
The way-worn pilgrim sinks with fear,
Jesus speaks, the tempest quelling,
'Fear not, I come your heart to cheer.'

Soon, life's capes no longer doubling,
We'll reach the haven of the blest:
'There the wicked cease from troubling,
And there the weary are at rest.'

East Granby, Dec. 1844.

A. P. V.

Miscellaneous.

The days of Queen Mary.

The following reply of one of the martyrs of the days of Queen Mary, Roger Coe, an aged Shearman, a plain unlettered disciple, shows the genuine martyr-spirit. The Bishop inquired whether he would obey the laws of the king and queen.—He replied, as, "far as they agree with the word of God, I will obey them." The bishop told him that whether they agreed with the word of God or not, he was bound to obey them, even if the king was an infidel. Coe quietly observed, "If Shadrach, Meshach, and Abednego, had acted thus Nebuchadnezzar would not have confessed the living God. This undaunted man chose to be burned alive, rather than do any thing that would diminish the faith of others in the gospel.—What would not a kindred desire that the heathen should know and trust in Christ lead Christians of the present day to do? O how faint our love! How few and unimportant our sacrifices! Only in some cases do we bestow more than the surplus which we do not need.

When Latimer and Ridley were at the stake together, the former said to the latter, "be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." To promote the gospel and save their own souls, was their sustaining motives.

As an evidence that the martyrs were compelled to "choose death by a powerful internal constraint—a conviction of duty—let the following be read with attention. "At their burning, it was evident that these witnesses for the truth could only face the cruel torments which awaited them, when strength was supplied from on high. Had den had been remarked for his cheerful reliance on the Lord, both previous to his apprehension and during his imprisonment; but, after he was fastened to the stake with his companions, he came from under the chain to the great surprise and sorrow of many, who concluded he was going to recant. But as Fox relates, he felt more in his heart and conscience than they could conceive; for alas! he was compassed with great dolor and grief of mind, not for his death, but for lack of feeling his Christ; and therefore being very full of cares, he humbly fell down upon his knees, and prayed earnestly and vehemently to the Lord, who at the last (according to his mercies) sent him comfort. Then he arose with great joy, as a man changed from death unto life, and said now I thank God, I am strong, and mind not what man can do unto me."

Lawrence Sanders one of the earliest who suffered in that region, said to a pious shoemaker, who came to give him his parting blessing, "Pray for me I am the most unfit person for this high office that ever was appointed to it." He shrunk from the flames, but could not deny Christ. In the final moment his strength was equal to his day. On being fastened to it, he kissed it singing, "Welcome cross of Christ! welcome everlasting life."

Glover was taken from a sick bed to prison, and from prison to the stake. Shortly before his martyrdom he had great doubts and apprehensions, complaining of the deadness of his heart, and his want of spiritual comfort; previous to his execution he continued all night in prayer, and "was even carried in sight of the stake, yet his mind was weighed down with a burden, almost too heavy to be borne." But, "on a sudden he was powerfully filled with God's holy comfort, a foretaste of heavenly joys."

Christians of this age, it is to be feared, live so much under the influence and support of worldly comforts, that they are ignorant of the power of religion to fill the soul with true heavenly joys. We are not called to such sufferings, and to inflict sufferings, which God has not appointed is wrong; still there will never be a time, till the world be converted, when sacrifices for Christ will not be required. Nor will such sacrifices ever fail to receive their spiritual reward.—Macdonian.

LOOK AT THE WORLD.—Look at her—anti-
quated, venerable as she is, the same bustling,
crafty politic body, as eager in the pursuit of

phantoms, and all the perishable trifles of time, as she ever was in the morning of her existence. One would think that 4000 years would have tempered her passions, restrained her cupidity, deadened her avarice, curbed her blind zeal, and while she felt the throes of her final dissolution at her centre, would begin to tremble for her fate, and prepare for that great day of God Almighty, when she shall quake, and every mountain and island shall be moved out of their places. But no! There she is on the brink of ruin, as insane as ever. O that we had as much zeal, as much energy, as much perseverance as the world in our plans for its salvation.

From the Christian Reflector.

Hamilton, Dec. 9, 1844.

The First Baptist Church in Hamilton, having complied with a request made by one of its members, to wit, Eld. JACOB KNAPP, to appoint a committee to investigate his character and conduct in relation to certain things alleged against him, the circulation of which was, in his opinion, operating to hinder his usefulness as a gospel minister, would authorize the following communication to be made to the public:

In view of the points and testimony presented in the report of the committee above mentioned, touching the allegations that he had misrepresented the amount and condition of his property, and obtained money under false pretences; that he had failed to deliver, according to his promise, a package of letters from the Rev. Henry Jackson, to Prof. Maginnis; and that he had, in an exceptional manner, spoken of brethren who object to measures, adopted by him in prosecuting his labors as an evangelist.

Resolved, 1. That it is the opinion of this church that Eld. Knapp's language or form of expression in regard to his property, was not as definite as might be desirable, and that we can conceive, that it might be easy for individuals to receive from it an erroneous impression; but still, we do not think that we have the evidence, that he intended that it should have such an effect.

Resolved 2. In regard to the package, inasmuch as there is a misunderstanding between the brethren at the East, and Eld. Knapp, as to the precise manner in which it was to be delivered, and Eld. K. maintains, that by offering it sealed to Prof. Maginnis, in the presence of the committee selected to consider its contents, he, in that way, fulfilled his promise exactly as he understood it, we, therefore, do not feel competent to decide what might have been his understanding in the case, and would not think ourselves justifiable in deciding that he was guilty of a breach of trust.

Resolved, 3. In relation to his manner of speaking of his brethren, we accept as satisfactory his own explicit declaration, which is as follows:

"I am willing publicly to declare, that although I might suspect, or become convinced, that brethren in the fellowship of evangelical churches were opposing themselves to evangelism, and were actually impeaching my motives, and vilifying my character, yet not even then, as I at present understand the gospel and my own duty, would I feel myself at liberty to name brethren so doing, and hold them up to ridicule and reproach, or to treat them otherwise than in accordance with the plain precepts of our Saviour, as recorded in Matt. 5: 23-24, and Matt. 18: 15, 16, 17, which I cheerfully accept as paramount rules, and universally applicable in the treatment of offensively offending brethren. I, moreover, sincerely regret any evil consequences which may have resulted from my having, on any former occasion, swerved from the rules above mentioned, in speaking of my brethren."

In view of the facts of the case, as now understood in this church, it is due to Eld. Knapp to say, that he ought not to be blamed on account of anything in his manner of obtaining a commendatory letter granted to him in the autumn of 1843.

Finally, in view of the whole matter, this church is prepared to state its opinion; That there is, in the case as it now stands, nothing which ought to interrupt Eld. Knapp's connection with the church, or interfere with his labors as a gospel minister.

By order and in behalf of the church,
Dea. A. PIERCE, Moderator,
S. W. TAYLOR, Church Clerk.

Hamilton, Dec. 8, 1844.

TO ALL WHOM IT MAY CONCERN.

This is to certify that Br. Jacob Knapp is a member of the First Baptist Church in Hamilton, in good standing; that he is in full fellowship as a minister of Jesus Christ, and that this church devoutly supplicate the blessing of Heaven on his arduous labors of the gospel.

By order, and in behalf of the church,
Dea. A. PIERCE, Moderator,
S. W. TAYLOR, Church Clerk.

From the Chr. Reflector.

To the Rev. Richard Fuller D. D.

MY DEAR BROTHER,—I have read with great interest your letter on Domestic Slavery in the Christian Reflector of the present week. Although it is addressed to the Editor, yet as the sentiments which I have elsewhere advocated are specially referred to, I presume you will not consider it obtrusive, if I ask the privilege of offering a few remarks in illustration of the doctrine from which you dissent. I fully believe that you equally with myself, desire to arrive at the truth on this question. If by the kind and fraternal exhibition of our views we can throw any light upon this difficult subject, we shall, I am sure, perform an acceptable service both to the church of Christ, and to our beloved country.

With many of the sentiments in your letter I heartily coincide. I unite with you and the late lamented Dr. Channing, in the opinion that the tone of the abolitionists at the North has been frequently, I fear I must say generally, "fierce, bitter and abusive." The abolition press has, I believe from the beginning, too commonly indulged in exaggerated statement, in violent denunciation, and in coarse and lacerating invective. At our late Missionary Convention in Philadelphia, I heard many things from men who claim to be the exclusive friends of the slave, that pained me more than I can express. It seemed to me that the spirit which many of them manifested was very far removed from the spirit of Christ. I also cheerfully bear testimony to the general courtesy, the Christian urbanity, and the calm-

ness under provocation, which, I think, in a remarkable degree characterized the conduct of the members from the South.

While, however, I say this, it is no more than right that I should add, that I seem to have perceived grave errors in the manner in which this subject has been treated, in the slave-holding States. If, at the North, the right of free discussion has been abused, I think that frequently at the South this right has been denied to American citizens. I have seen Legislative messages, which have in substance asserted that the people of this country have no right to discuss the subject of slavery at all. I am sure that you will agree with me in condemning every assumption of this kind. There is no subject whatever, which I have not a perfect right to discuss in the freest and fullest manner, in public or in private, provided I act with an honest intention to set before men what I consider to be important truth, and address myself to their understanding and conscience. I claim this right as a citizen of the United States, or rather I claim it by a far higher title, as an intelligent creature of God. I can only surrender it with my life. I consider the threat of abridging it as an insult to the nature which has been given me by my Creator. If I abuse this right, I may be justly punished, and I grant that the punishment, both civil and social, should be exemplary. The right, however, as I have stated, still remains interwoven with the essential elements of my moral nature.

I rejoice that the question is assuming a new aspect. I rejoice that a brother from the South has invited this discussion, and that there is now an opportunity afforded for exchanging our sentiments with each other. Should I abuse this right, should I utter a word that would tend needlessly to wound the feelings of my Southern brethren, there is not one of them that will be as deeply pained as myself. I have never yet visited the Southern States. There may be cases in which, from a want of knowledge of their modes of thinking and forms of expression, I may, inadvertently, seem not sufficiently to regard their feelings. I do not anticipate that such a case will occur. But should it occur, I have only to ask that I may be considered as an honest and a kind man, desiring to hold forth what he believes to be truth, and that if I may seem in this respect to err, it may be imputed, not to an intention to give pain, but merely to ignorance of the modes of thought peculiar to a state of society with which I am not familiar.

I would in passing offer another suggestion.—The ground which has been taken by the South, in regard to the whole question of slavery, seems to me to be of recent origin. At the time of the adoption of the Constitution, I think it was very generally acknowledged throughout this country, that slavery was an evil, and a wrong, and that it was, tacitly at least, understood to be the duty of those States in which it existed, to remove it as soon as practicable. Pennsylvania had already commenced this work, and moved on steadily by successive acts to its completion. New York very soon followed her example. There was at that time much less distinction than at present, between slaveholding and non-slaveholding States. It was, I think, considered as an evil and a wrong in which the whole country was in different degrees involved, and which the whole country was under a solemn moral obligation to remove. The subject was every where freely discussed. I have before me at this moment, a speech delivered in the Convention held at Danville, Ky. by the Rev. David Rice, proving that "slavery is inconsistent with justice and good policy," printed in Philadelphia, 1792. It is as thorough, manly and able a discussion of this whole subject as within the same compass I have ever seen. This was delivered in the Convention for forming a constitution for that State, and I have no reason to suppose that it gave any offense. This same freedom of discussion was enjoyed in Kentucky until quite lately. Some ten or fifteen years since, a motion was entertained in the Legislature of that State to call a Convention for the express object of abolishing slavery, and it failed of success only by the casting vote of the speaker.

The presentation of memorials to Congress, on the subject of slavery, has of late been esteemed as an intolerable grievance. Formerly it was not so considered. On the 8th day of December, 1791, memorials from the Societies for the abolition of Slavery, from the States of Rhode Island, Connecticut, New York, Pennsylvania, Maryland and Virginia, were presented and read in the House of Representatives, and were referred to a Select Committee. In the memorial from Connecticut it is stated, "that the whole system of African slavery is unjust in its nature, impolitic in its principles, and in its consequences ruinous to the industry and enterprise of the citizens of these States." The memorialists from Pennsylvania say, "we wish not to trespass on your time by referring to the different declarations made by Congress, on the undeniable right of all men to equal liberty; neither would we attempt in this place to point out the inconsistency of extending freedom to a part only of the human race." The memorialists from Baltimore declare that the objects of their Association are founded in justice and humanity; that in addition to an avowed enemy to slavery in every form, your memorialists "in their exertions contemplate a melioration of the condition" of that part of the human race who are doomed to fill the degraded rank of slaves in our country, &c. The strongest expressions of opinion, however, on this subject, occurs in the memorial from Virginia. It commences as follows: "Your memorialists, fully believing that 'righteousness exalteth a nation,' and that slavery is not only an odious degradation but an outrageous violation of one of the most essential rights of human nature, and utterly repugnant to the precepts of the Gospel, which breathes peace on earth and good-will to men, they lament that a practice so inconsistent with true policy, and the unalienable rights of men, should subsist in an enlightened age and among people professing that all mankind are by nature equally entitled to freedom." These noble sentiments, I repeat, originated from Virginia, and were read and referred to a Select Committee of the House of Representatives.

Much has also been said on the interference of Associations, and other ecclesiastical bodies, on this subject. I do not here enter upon the question whether or not such assemblies should, in their corporate capacity, take action on the mat-

ter of slavery. I will merely state that such action can claim very ancient precedents. At the meeting of the Philadelphia Baptist Association, held Aug. 7th, 1799 the following declaration was made. "Agreeably to a letter from the church at Baltimore, this Association declare their high approbation of the several societies formed in the United States, and Europe, for the gradual abolition of the slavery of Africans, and for the guarding against their being detained or sent off as slaves after having obtained their liberty, and do hereby recommend to the churches we represent to form similar societies, to become members thereof, and to exert themselves to obtain this important object." To this action I know not that any exception was taken.

These facts seem to me conclusively to show that during the period of our history immediately succeeding the Revolution, the right or wrong of slavery was considered throughout the Union as a perfectly open question, on which any one, without offence to any class of persons, might freely express his opinions; on which any citizens might memorialize Congress, and in their memorials, express their opinions, assured that their memorials would meet with respectful attention; and also that in at least three of the slaveholding States themselves, any citizen might, appealing to the understanding and conscience of his fellow-men, utter his sentiments as freely as on any other subject.

I deeply deplore the change in this respect that has come over the South. It seems to me unwise and unreasonable. The institution of slavery, whether it be considered in the light of political economy, of philanthropy, or of Christianity, is surely important enough to demand a full and important discussion. If it can be defended on either of these grounds, a decent respect for the opinions of mankind would certainly require that its defence should be attempted. If it cannot be so defended, but on the contrary can be shown to be at variance both with virtue and self-interest, the sooner we are convinced of this the better. But I especially deplore the intolerance on this subject, which I believe now to exist in the slaveholding States themselves. I know there are at this moment many of our Southern citizens, some of them slaveholders, who are convinced both of the moral evil of slavery, and of its ruinous influence on national prosperity. They long for an opportunity to express their sentiments to their fellow citizens. But in the present state of public opinion they dare not do it. They are deprived of the opportunity of giving utterance to their honest convictions.—Under such circumstances, how can we ever hope to arrive at the truth?

To this it may be replied that the violence and fanaticism of abolitionists has been the cause of this universal irritability of our Southern fellow-citizens. I have no doubt that this to a considerable degree has been the fact. I admit the existence of the cause, and presume that it has in part at least produced this effect. But the question still remains, ought it to have produced this effect? Suppose a man addresses me unkindly and abusively on a question of duty; this may be a reason why I should not hear him, but it is surely no sufficient reason why I should not hear another man who addresses me on the same subject kindly and respectfully; much less is it a reason why I should determine never to hear the subject discussed in any manner whatever. If abolitionists have treated this subject offensively, this is no sufficient reason why any citizen of a Southern State should not be allowed, without offence, to declare his views of it in any suitable manner that he pleases. It is conceded that the institution of slavery is a matter peculiarly and exclusively belonging to the States in which it exists. For this reason, were there no other, the discussion of it should in those States be especially free, thorough and universal.

I cannot but believe that the public feeling on this subject was much more healthy with our fathers than with us. I cannot be persuaded that irritability and menace are manly or dignified, or that the employment of physical force to arrest the discussion of an important subject, is either useful or wise. I wish most sincerely that the temper and conduct of the Southern members of the late Convention at Philadelphia might be imitated by all their brethren.

But I am protracting this letter to an unreasonable length, and will conclude by subscribing myself with the highest personal esteem and Christian affection,

THE AUTHOR OF THE MORAL SCIENCE.

CHRISTIANITY.—Judge ye, reader, whether the Christian religion, or Deism, be the safest and most consoling guide, amidst life's varied perplexities, and the surest friend, the strongest support in the hour of death. Deism presents the dreary, repulsive, skeleton prospect of annihilation; Christianity, inspires and keeps in vigorous life, the cheering hope of a blessed immortality. Who does not say to the true Christian, as the beautiful Moabitess said to her kinswoman, "Thy people shall be my people, thy God my God; where thou goest, there will I go, where thou lodgest, there will I lodge, where thou diest, there will I die, and there will I be buried." Yes, methinks, that so attractive is piety in the living disciple, that all who see him will say with the man of old, "Bury me where the man of God is buried, lay my bones beside his bones;" and as Balaam, "Let me die the death of the righteous, and let my last end be like his." Glorious prospects rise to the view of such, for "they that sleep in Jesus will God bring with him." May we all be of the number.—Bap. Record.

A Short Sermon.

The late Rev. Rowland Hill was once walking in Cheapside, on the Sabbath afternoon, when he overheard a conversation between two young men of gay appearance who were close behind him. "Where shall we go this evening?" asked one of them. "Wherever we can have a bit of fun," replied the other. "Then let us go to old Rowley's chapel," said his companion, "there will be some fun there." It was accordingly agreed upon, and while the worthy divine was reading the lesson in the evening, his eye rested on the very two persons whom he had beheld in the street but a few hours before, making the above remarks. His text was taken from Psalm 9: 17.—"The wicked shall be turned into hell, and all nations that forget God." For a moment the minister paused, and then looking them full in the face,

and pointing to them with all the dignity of his standing, repeated to them the awful denunciation of Scripture, adding at the same time—"There's fun for ye my boys."

An extensive distiller in Pennsylvania, after he had signed the pledge, stated that he had taken one hundred and seventy cents, at a time, out of his whiskey refiners! In the place where this was stated, whiskey has been called "rat soup" ever since.

Wanted,

Minutes of the Convention from 1815, as follows, viz: For 1815, 11; 1816, 10; 1817, 12; 1818, 11; 1819 to 1822, 12 copies each year; 1823, 10; 1830, 8; 1832, 12; 1833, 11; 1834, 12; 1835, 11; 1836, 11; 1837, 11; 1838, 4; 1840, 8; 1843, 5.

Persons holding copies of the Minutes as per schedule above, are desired, if they are willing to part with them, to forward them by mail or otherwise to the subscriber at Hartford, that he may carry into effect the resolve of the Convention, passed at their late session at New Haven, to get 12 copies bound for the use of our public bodies.

GURDON ROBINS, Committee.

Hartford, Sept. 5, 1844.

Wanted, in exchange for Dry Goods,
2,000 yards home-made flannel, 400 pair socks, and 200 runs woolen yarn. Call at the Cheap Store, No. 236 Main street.
DELLIBER & BLISS.
Oct. 14.

Last Visit to Hartford.

MRS. MOTT.

The Celebrated Female Physician, of Boston, Mass.

Would inform her patients, and the invalids in this vicinity, that her visit to the city of Hartford in December will be the last of the season. She would therefore advise those that may wish to consult her in person, to avail themselves of this opportunity.

She will arrive in town on Saturday afternoon, 14th of December, and will remain until the following Thursday morning, 7 o'clock, (the 15th, 16th, 17th and 18th) to be consulted on all diseases incident to the human frame, as usual, except those arising from immorality.—at Messrs. Whitmore & Tuttle's Franklin House, 254 Main street, (formerly N. Carter's American Hotel).

MRS. MOTT has been educated, from her youth, for the arduous profession of a Physician, and is the first and only regularly educated FEMALE PHYSICIAN in the United States.

She is constantly receiving by the steam-ships from Europe, various kinds of

ROOTS, HERBS, GUMS, BALSAMS and ESSEN.

THERIACAL OILS.

not to be obtained in this country, together with those to be had here, and by a thorough knowledge of compound-
ing them, she is enabled to cure most of the diseases that the human system is liable to, and many that have baffled the skill of the most eminent and talented Physicians, particularly the following, many of whom are daily put under her care, and are treated with so much success, viz:

Female weaknesses of all kinds, Decline, Contractions, Humors, Scrofula, Salt Rheum, King's Evil, Canker, Ring worm, Catarrhs, Dyspepsia, Delirium, Nervous Symptoms, White Swellings, Hemorrhoids, Liver Complaint, Jaundice, diseases of the Kidneys and Bladder of all kinds, Fits of falling sickness, and many other diseases incident to the human frame, too numerous to mention.

Mrs. MOTT particularly informs those persons that reside at a distance, in the country, that are unable to visit her at her residence in the city of Boston, or at her room, 254 Main street, on the days that she is in town, that she can apply to the Post Office, directly to the convenient to the patient, the necessary medicine to be given by her, by their giving a full statement of the case, symptoms, &c., which can be communicated by letter (post paid) to her residence, at the corner of Lynde and Cambridge streets, Boston, Mass.

HARTFORD FIRE INSURANCE CO.

Office North side State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwelling Houses, Stores, Mercantile, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agent, may apply to the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry,	Charles Boswell,
S. H. Huntington,	Henry Keeney,
H. Huntington,	James Goodwin, Jr.
Albert Day,	John P. Brace,
	Jonas Morgan,

ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

ETNA INSURANCE COMPANY.—

Incorporated for the purpose of insuring against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The Office of the Company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,

Thomas K. Brace,	Stephen Spencer,
Samuel Tudor,	James Thomas,
Griffin Steadman,	Elisha Peck,
Henry Kilbourn,	John Woodbridge,
Joseph Morgan,	Joseph Church,
Elisha Dodd,	Horatio Alden,
Jesse Savage,	Emerson Seeley,
Joseph Pratt,	

THOMAS K. BRACE, President.

SIMON L. LOOMIS, Secretary.

THE ETNA Company has agents in most of the towns in the State, with whom insurance can be effected.

PROTECTION INSURANCE COMPANY.—

Office North side State House Square, in Exchange Building. This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will take its policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE,

Daniel W. Clark,	Erza Strong,
William W. Ellsworth,	Wm. A. Ward,
Charles H. Northam,	John Warburton,
William Kellogg,	Elisha Peck,
Lemuel Humphrey,	Thomas Belknap,
B. W. Greene,	A. G. Hazard,
Willis Thrall,	Edmund G. Howe,
Ellery Hills,	

DANIEL W. CLARK, President.

WILLIAM CONNER, Secretary.

CHARLES ROBINSON—Attorney and Coun-

sellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine. Also agent for the North American and Hudson Insurance Companies of New York. Office, corner of Chapel and State streets, New Haven.

Notice.

ALL persons indebted to the subscribers are requested to settle their accounts previous to the 1st of January next.
DELLIBER & BLISS.
Hartford, Dec. 20, 1844.

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THE CHRISTIAN SEC

IS PUBLISHED EVERY FRIDAY MORNING

CORNER MAIN AND ASYLUM STREET

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per should be addressed to BURR & S.

Winter Warnings.

BY REV. D. TRUENY.

Hark! the cold north wind is sweeping

Wildly o'er the whistling plain;

See, the drifting snow-flakes leap and

Like storm-tossed foam, half way betwixt

The leafless oaks are quivering;

Sage chronicles of ages past,

And the humble ox stands shivering

Covering from the piercing blast.

The storm is out, hoarse winds are

Loudly herald Winter's reign.

Yes, he comes from Alpine stations

Sweeping far his frosty wings;